



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 14.

NEW-HAVEN, SEPTEMBER 1, 1832.

VOL. XVII

Missionary.

BAPTIST MISSIONARY SOCIETY.

The 40th annual meeting of the London Baptist Missionary Society was held on the 21st of June. The leading topic of the Report and of the speakers was West India Slavery.

EXTRACT FROM THE REPORT.

Calcutta.—The congregation here has improved during the last year, and includes a considerable number of country-born, pious young men; a circumstance of much promise, when the growing importance of that class of the population is considered. The native church has enjoyed the pastoral care of Mr. W. H. Pearce, by whom public worship has been conducted four times a week through the year; and while the conversion of many, and the holy temper and conduct of others, demand lively gratitude, the diligence and prudence of the native preachers residing at Kharee, and the meekness, and spirituality, and anxiety for the prosperity of the church manifested by those who live in Calcutta, deserve honorable mention. The type foundry and printing-office have been in full employment during the year, and as a proof of the growing desire for knowledge among the natives, it is mentioned that founts of types in English, Bengalee, Persian, Hindoo, and Goopuruttee, have been supplied for their use, chiefly in Calcutta. Three thousand copies of a new translation of the book of Genesis have been ordered by the Calcutta Auxiliary Bible Society, while many thousands of Tracts, in various languages, have been printed, a large proportion of them at the expense of the missionaries themselves. The four Gospels, in a detached form, have been some time in circulation, and the demand is so considerable, that a second edition will probably be called for by the time the whole has left the press. The Sunday Schools and benevolent institutions are reported very favorably.

Chitpore.—At Chitpore, the tidings of salvation have been addressed to multitudes in many places, both near and distant; and laudable and persevering efforts have been made for the instruction of the young.

Kharee.—Twenty-three have been added to the church, having given satisfactory evidence of real conversion. Including those who have been baptized at Kharee, the Calcutta native church, under the pastoral care of Mr. W. Pearce, now consists of 44 members, being an increase of 24 during the past year.—The number of pupils in the female school, is 350, whose general progress affords their instructors much pleasure.

West Indies.—The Report first gives an account of the several stations, and then of the disgraceful and malignant persecutions which the Missionaries and their congregations have had to endure. One of the churches, since scattered by the persecution that has raged in Jamaica, is thus spoken of: "The church at Falmouth, in which town our first Missionary, the late Mr. Rowe, began his pious labors 19 years ago, has continued to

prosper under the care of its zealous and affectionate pastor, Mr. Knibb. In November last he stated that the clear increase of members, for the preceding quarter, had been 52—of inquirers, 412. In the same letter he bears a high testimony to the religious character of his negro brethren. 'I speak the feelings of my heart when I say, that I do not believe there are a race of Christians on earth who rely more entirely on the atonement for salvation; or who, considering their circumstances, more consistently adorn the profession they make. To them it is given, also, to suffer for his sake. I have beheld them when suffering under the murderous cart-whip; I have seen them when their backs have been a mass of blood; I have beheld them loaded with a chain in the streets, a spectacle to devils, to angels, and to men; and never have I heard one murmur, one reproof against their guilty persecutors. Their religion supports them when enduring the oft-repeated taunt, or groaning under the instrument of torture; it cheers them in the hour of death, and enables them to look to heaven as their eternal rest.'

Concluding Remarks.—"The committee commend these much injured men [the Missionaries] and their families to the continual supplications of the Christian public: and we trust that, in answer to prayer, they may soon be permitted to resume their pious and useful labors. But, in the interval, the circumstances of their scattered flocks may well excite the strongest emotions of pity and concern. These, to the number of many thousands, bond and free, are deprived, for the present, of all opportunities of meeting for divine worship, or celebrating the ordinances of their holy religion; while there is every reason to fear the sufferings of multitudes are dreadfully aggravated.—Instances are known to have occurred, among the religious slaves, of the most heroic fidelity and devotion to the interests of their masters; but even this has been repaid by wanton barbarity in its most horrid and disgusting forms. What ingratitude, as well as cruelty, has been shown towards the Christian negroes, in branding them as rebels and incendiaries, will appear from a brief reference to the church at Falmouth; under the care of Mr. Knibb. That church consisted of 980 members, belonging to no less than 84 different properties. Not one of these estates was burnt; on many of them the negroes defended their masters' property, night and day, and on one they took a party of the insurgents who came to burn it. Three only, belonging to Falmouth church, were found guilty of any disorderly conduct, and neither of these was sentenced to death, or even to banishment. . . . We shall not, at present, pursue this painful subject farther; but it is more than possible that this Report may fall into the hands of some whose consciences will testify that our questions are not without meaning. If innocent blood has been shed—if under the charge of rebellion, known to the accuser to be false, the servants of God have been shot, or hung, or flogged to death, merely because of their fidelity to their Master in

heaven, 'Doth not He that pondereth the heart consider it, and shall not He render to every man according to his works?' Precious in his sight is the death of his saints, wherever may be the place of their abode, and whatever the color of their skin. His right hand shall in due time, find out all his enemies. Whether he may give them, in this life, the cup of righteous retribution, or reserve the just reward of their impious deeds till the day of final account, is known only to himself.—Vengeance is his, and not ours: it becomes us, then, calmly to refer the whole to his sovereign disposal, not forgetting to plead that even the 'blasphemers, persecutors, and injurious, may, for Christ's sake, find mercy at his hands.'

EXTRACTS FROM SPEECHES.

Conversion of Slaves.—On moving the acceptance of the Report, Mr. Phillippe from Jamaica said: His own opinion was, that since the days of the apostles, there had never been a more remarkable work of conversion than that attending the preaching of the Gospel in Jamaica. There were not fewer than 12,000 negroes connected with the Wesleyans; 4,000 with the Moravians; 6,000 with the Presbyterians; many with the Established Church; and 11,000 with the Baptists—making an aggregate of Christians in that Island amounting to 40,000 souls. If to these were added inquirers and catechumens, amounting to at least 17,000, and those who had left this world in the faith of Christ, they would have between 90,000 and 100,000 negroes connected, directly or indirectly, with the Christian church. Many negro laborers, too, he remarked, were being raised up, and these were the great hope upon which the church must rest for the future evangelization of the African race. To the labors of this class of persons they were, in fact, now greatly indebted, under God, for what had been effected in the West India islands; for almost every one of them—male and female—admitted into church fellowship, became a Christian missionary. They watched for strangers coming into the places of worship, sat themselves down by the side of them, and with simplicity and Christian zeal endeavored to impress upon their minds the truths delivered by the minister. They also sought them out on the estates, and talked and prayed with them; and in this way became the most efficient and useful laborers in the vineyard of Christ. But, if they were thus useful in the colonies, what might be anticipated from them in that day of jubilee when they should be all made free? Many of them would, no doubt, be disposed to return to their own country; and they would carry with them the seeds of millennial glory and happiness.

Slavery in Jamaica—Causes of the late Insurrection—Treatment of the Missionaries. Mr. Knibb, one of the Missionaries who had recently suffered in Jamaica, addressed the meeting. He said:

The painful circumstances that have forced me from my obscurity, and brought me before you, are so momentous—the cause I have to plead is so important—the embassy on which I am sent by my brother missionaries is so intimately connected with the best interests of 800,000 of our suffering fellow-creatures who are held in the chains of slavery, that an apology from me would be absurd. I deeply feel the momentous responsibility which rests upon me, and which is only relieved by the cheering consideration, that the Avenger of the oppressed and the Supporter of the innocent will sustain me. If ever I felt the sentiment of the inspired penman—"Out of the abundance of the heart the mouth speaketh"—it is now; and, ere I proceed, I most solemnly aver that I am not, in the disclosures I may make, actuated by any revenge towards those who have so cruelly treated me, my family, or my brother missionaries. No; from my heart I feel for them, and pray for them; and much do I adore the divine good-

ness, that when the musket was pointed at my breast, I felt the same sentiment towards them. The present assembly will, I am persuded, pardon me for speaking of myself, when I state that so fully do I feel the delicacy of my situation, that did I believe the Jamaica mission could exist without such a disclosure as I am about to make, it should never, by me, be divulged.—No. I would calmly wait the decision of the day of judgment for the vindication of my injured character, and that of my brethren. But I daily and hourly feel that our West India mission, now bleeding at every pore, can never survive without such a disclosure—that the question of colonial slavery and that of missions are now inseparably connected; that British Christians must either join with me in an attempt to break the chain with which the African is bound, or leave the work of mercy and the triumphs of the Redeemer unfinished; abandoning the simple and oppressed Christian slave to those whose tender mercies are cruelty, till death releases him from his miseries, and he enters the mysterious world of spirits, "where the wicked cease from troubling and the weary are at rest."

If it be said, as it may be, that this is a subject at variance with the objects of our Society, I answer, that the oppressors of our Christian brethren in Jamaica have forced it upon your attention. Your missionaries sought it not, they strove to prevent it, patiently pursuing their avocations in the religious instruction of the slaves, and they would have still steeled their hearts to the groans of suffering humanity—would still have beheld their brethren and sisters, chained, imprisoned, and lacerated, for listening to the religious instruction they imparted—supported by the good they were effecting—by the moral verdure they saw springing up around them—by the indescribable affection and kindness of the enlightened slave—by the triumphs of the cross, they were permitted to achieve—by the triumphant deaths they were permitted to witness—by the merciful smiles of their God—and by the heart-cheering consolation that the Jesus they preached would through eternity make them free indeed. I say we should still have maintained the silence that had been imposed upon us as to civil and political affairs—however enormous, and cruel, and revolting the evils we were compelled to witness, had they not at last deprived us of the privilege of telling the poor ill-used and oppressed slave that he would, if a believer in the Gospel, spend an eternity of happiness in heaven. But this they have done, and therefore we can be silent no longer. For nearly eight years I have trodden the sunburnt and slave accursed island of Jamaica, during which time your gratitude has often been called forth by the pleasing intelligence, that God was blessing the instrumentality employed. In almost every part of Jamaica Christian churches were established, which might vie with any in the world, for a devout attendance at the means of grace, and for the simple yet fervent zeal of their members. Hill and dale, street and hamlet, resounded with the praise and prayer of the African who had been taught that Jesus died to save him, and the sweet and simple strains of the many colored slave population have often sounded delightfully on our ears. Success attended your missionaries in a manner which appeared to typify the commencement of the millennium. But I need not say that all is lost. A combined satanic effort has been made to root out all religion; the sanctuaries of God have been broken down with axes and hammers; and the infuriated yell—"Rase it, rase it, even to the foundations thereof," has resounded through the island. A church colonial union, composed of nearly all the fornicators in the island, has been formed, to stop the march of mind and religion, to protect the white rebels from deserved punishment, and to dry up the streams of religious instruction. Infidels, clergymen, slave-owners, newspaper editors—high and low—have joined hand and heart;

as Robert Hall expresses it, things the most discordant, while they are living substances, will do perfectly well to putrifry together. Feeling, therefore, as I do, that the African and the creole slave will never again enjoy the blessings of religious liberty, or hear of the benefits of that religion which Christ has commanded to be preached among all nations, and which he has so eminently blessed in Jamaica, I now stand forward as the unflinching and undaunted advocate for immediate emancipation. (Tremendous applause, continued for some minutes.) I plead for the liberty to worship God on behalf of 30,000 Christian slaves, of the same faith as yourselves; and if the friends of missions will not hear me, I hope that the God of missions will.

I will not trespass upon your time by any theoretical speculations; having been requested to lay before you a statement of facts relative to the late rebellion in Jamaica, as far as it affects our mission. This I shall now do; and I publicly challenge our enemies in Jamaica to deny the facts I shall state. I shall only now say, that I have stood upon the ground at Montego Bay when it has been saturated with the blood of the Christian slaves; and I cannot—I wish not to cease to feel I stand here as a sufferer in the cause of Christ; but whatever may have been my views of colonial slavery, I never uttered them before. Now, however, I am in the land of freedom, and I will let them know that I abhor it. You must all be aware that every law or order that emanates from his Majesty's government is treated with the most marked contempt in Jamaica. In the House of Assembly, the most violent speeches are uttered, and are reiterated around the tables of the slave-owners in every part of the island. These things are well known to the slaves, as I can prove from papers now in my possession. About three months before the rebellion broke out, a deputation from the negroes came to me, and said, "Minister, is it true, what we hear, that we are to be free after Christmas?" I said, "No, it is not true; if it were true I would have told you so." "How!" replied these poor creatures; "not true! why, every body says it is so. Besides, we never lived so bad in our lives." One of them said, "I came from Africa a pickaninny, and I never saw so much flogging as there is now. The buckra says we shall be free after Christmas, and they will get it all out of us first." I could only silence them by replying, "Did you ever know the buckra tell you any thing to do you good?" This had some weight for the time, and they replied, "No, massa, the buckra never say good." About a week before Christmas, a negro, named Stephen James, came to me, and said that all the slaves on Chatham estate had resolved not to go to work again without being paid for it; that the King of England had sent out their freedom, and they were resolved to have it. I said they did wrong; and if they persisted in thus acting, they would bring disgrace and reproach on religion, which enjoined them to be obedient. I also held a meeting, at which there were present leaders from eighty estates, whom I urged to go back and tell all the slaves that they were under an error as to their emancipation.

The reverend gentleman then referred to the bribe that had been drawn up for his defence, and read from it some of the evidence that was to be given on his behalf, and which not only exonerated him from any participation in the rebellion, but proved him to have exerted himself in various ways, as he had previously stated, to prevent it. Among other things, it was stated, that at Salter's-hill chapel, (since destroyed, in consequence of having been fired by a clergyman's son,) he addressed the slaves, entreating them to abandon their intention of refusing to work for their masters after Christmas, and declaring that no such thing as their freedom had been sent out. The substance of what he then said was carried to seventy estates, and upon those estates only one man had been in any way

implicated in the rebellion; and had the tyranny and cruelty to which that one had been previously subjected been perpetrated in England, it would have produced an insurrection.

The reverend gentleman then went on to state, that on New-Year's Sabbath-day he had been forced out to curl himself in the militia. When he went out with his musket, he prayed to God that he might rather die than be compelled to lift his hand against a negro.—His prayer was heard, for he was almost immediately arrested, and conveyed to the guard-house at Falmouth.

Here Mr. K. gave an account of his imprisonment, &c. After his release he was employed to obtain information respecting the cause of the rebellion. He then stated the nature of the information he obtained on this subject, and showed most satisfactorily that the rebellion was attributable to the conversation of the slave-owners themselves, and the violence with which they spoke in the presence of their slaves of the proceedings of the British government. From this the slaves knew that something was being said or done for them in this country, and were therefore easily persuaded that their discharge was to come out at Christmas.

The following resolution, moved by the Rev. Dr. Steadman, was carried unanimously:

RESOLVED—That this meeting has heard, with the liveliest regret and indignation, of the late unlawful outrages in Jamaica, wherein the personal rights and privileges of the missionaries, as unoffending British subjects, were wantonly and maliciously invaded, and missionary property to a large amount, feloniously destroyed; and gratefully owns the watchful care of Divine Providence in preserving the lives of the missionaries amidst imminent danger, and in rescuing their characters from the base accusations with which they were loaded. The meeting adverts, with thankful pleasure, and the highest satisfaction, to the sentiments avowed and the conduct adopted by his Majesty's Government on this painful occasion, and cherishes the conviction that the just claims of the Society for redress will not have been preferred in vain.

EXTRAORDINARY COMPACT.

The following curious account is extracted from a paper by Mr. Dalton.—"During my detention in Bornan, altogether nearly 15 months, I experienced much attention and kindness from many Diak chiefs, particularly from Saljie, who I was some months with. Indeed I was always of opinion that I was unsafe elsewhere. Being the first European he had ever seen, we no sooner met, than I informed him, through an interpreter, (as he could not speak a word of Malay,) that I had come on the part of the Europeans to make friends with him; and trusted he and his people would do me no harm. I mentioned this at once, fearing the Sultan of Coti had given some previous orders by no means favorable towards me. Saljie replied, that he was incapable of such an act; but for our future good understanding, it was proper that his followers should know on what footing we were, and he therefore requested I would make *Sobat* with him. On my gladly consenting, he went in person, and struck a spear into the ground above his father's grave. This being the signal for a general assembly, each of the chiefs sent a person to know the rajah's pleasure; it was, that every warrior should assemble around the grave by twelve o'clock the next day. Some thousands were present; a platform of bamboo was raised about twelve feet above the grave,

and on this Seljie and I mounted, accompanied by an agi or high priest. After some previous ceremony, the agi produced a small silver cup, which might hold about two wine-glasses, and then, with a piece of bamboo made very sharp, drew blood from the rajah's right arm. The blood ran into the cup until it was nearly full; he then produced another cup of a similar size, and made an incision in my arm a little above the elbow, and filled it with blood. The two cups were then held up to the view of the surrounding people, who greeted them with loud cheers. The agi now presented me with the cup of Seljie's blood, giving him the other with mine. Upon a signal, we drank off the contents, amidst the deafening noise of the warriors and others. The agi then half filled one of the cups again from Seljie's arm, and with my blood made it a bumper; this was stirred up with a piece of bamboo and given to Seljie, who drank about half; he then presented the cup to me, when I finished it. The noise was tremendous. Thus the great rajah Seljie and I became brothers. After this ceremony I was perfectly safe, and from that moment felt myself so during my stay among his people. Drinking the blood, however, made me ill for two days, as I could not throw it off my stomach. The rajah took his share with great *gusto*, as this is considered one of the greatest ceremonies, particularly on this occasion, between the great rajah and the first European who had been seen in this country."

Singapore Chron.

[From the Philadelphian.]

VISIT TO THE CHEROKEES ON THE ARKANSAS.

Little Rock, (Ark. Ter.) July 3d, 1832.

Rev. Dr. Ely—Dear Brother.—I have just returned from a visit to the Cherokees on the Arkansas, the circumstances of which have been so novel and interesting, that while writing to you I cannot but communicate a few of them. That part of the road which passeth south of the Arkansas river, leads through a country in many places exceedingly delightful. It is intersected with numerous prairies, some of which are about the size of an ordinary plantation, while others are several miles wide and many miles in extent. The beauty of these great natural meadows of the west, far exceeds description. Instead of presenting to the eye a monotonous plain, of unknown extent, like some I have seen, these are undulating and diversified. Hills rise and valleys intervene. At this season they are all covered with a mantle of the richest green, while flowers, countless in variety and most beautiful in their colors, are scattered in endless profusion. Here and there at unequal distances is frequently seen a low and branching tree covered with dark dense foliage, planted by the God of nature, to refresh for a season the weary traveler, and protect him from the burning rays of a summer's sun. At other times you see a beautiful, small grove, with intertwining branches covering a small spot of ground, and no others growing near. Again you see a single row of trees extending for many a mile, generally following the meanderings of some narrow brook.—And from the midst of this enchanting scenery you often descry at an unknown distance, the summit of some lofty mountain rising half viewless, above the dim horizon.

But like every other part of our sinful world, these lovely spots have their inconveniences and annoyances. The rose is not without surrounding thorns. One of the greatest annoyances in the prairies at this season, is occasioned by an insect called the *prairie fly*. This insect is nearly as large as a common bee. Some have

black, and some green heads. In some of the larger prairies, as soon as a horse enters, they rise like a swarm of bees and alight on the animal as if famished for his blood. The most gentle horse becomes frantic, and either makes his way to the nearest wood, or falls and rolls and rages until overcome with exertion and loss of blood he dies. To prevent this, travelers, when they come near the edge of a prairie, at particular seasons, are obliged to encamp during the day, and wait until the shades of night have reposed these merciless assailants, when they can proceed with safety.

Another inconvenience arises from the vacancy of surrounding objects. The eye stretches onward and all around, but in some places, for many miles, all is empty space. An occasional tree at a distance affords but little satisfaction to the craving vision. It is like being on the vast ocean in an open boat. The eye at last becomes languid and wearied for want of some object on which to rest. I have sometimes, after riding in them for several hours, experienced most painful sensations from the cause now mentioned. And it is asserted that there have been many instances of Indians having irrecoverably lost their eye sight while attempting to cross the great western prairie, reaching towards the Rocky mountains, which is several hundred miles across. How little do we think of the wisdom of the great Creator, even in the irregularities of his works!

After I had left these timberless regions, and had traveled many a lonely mile in the deep forest on the north side of the Arkansas, I came to a spot still more interesting. On the eastern side of a hill and near its base, there is a level of several acres, in a semicircular form, bounded by steep descent. It seems as if formed for no ordinary purpose. On this level are two rows of neatly constructed big buildings. And in these reside the devoted and zealous missionaries to the Cherokees.

The state of the mission is at this time peculiarly prosperous. For a number of months there has been a glorious work of the Holy Spirit in progress, both in the schools and among the natives in various parts of the nation. More than fifty are already hopeful subjects of grace, and a still greater number are inquiring the way to Zion with their faces thitherward. The blessed influence, instead of diminishing, seems to be growing in power. The day after I arrived, I accompanied the Rev. Mr. Washburn to an appointment for preaching, a few miles distant from New Dwight. The meeting was held in a new house neatly built by a Cherokee for a dwelling. Here in a little while a respectable congregation assembled for Divine service. All were Cherokees except one or two. They were decently and neatly dressed; they seated and conducted themselves with the utmost propriety and respect. A more interesting assembly I never saw. Here sat the hoary headed-warrior, not to deliberate on schemes of cruelty and deeds of blood; here sat the little child, not to hear the traditions of savage forefathers, but to listen to the story of the cross. Before service commenced, they were asked to sing a hymn in their own language, which they without hesitation commenced, each one holding in his hand a hymn book printed in the Cherokee characters. I can say with the strictest truth, I never listened to vocal music more melodious or so much adapted to affect the heart. The tones were delightful, while the association of ideas no doubt did much. Some of their voices had at no distant period aided in raising the horrid whoop of war, or contributed to encourage the dance of revelry: now they sweetly swell with the names of a Saviour in songs of salvation. After they had sung, I preached to them through an interpreter. All were attentive and solemn, and some affected to tears. After sermon, Br. Washburn called on one of them to pray; which he did in his own language apparently with great solemnity and propriety. One circumstance was related to me, rela-

tive to a distant settlement, which I considered remarkable. Probably a year since, a principal man from that settlement, who was one of the delegation to Washington City in 1828, was on a visit to another part of the nation, and was present at a temperance meeting. He, though in other respects a good member of community was at times intemperate. He reflected on the impropriety of it, went forward, subscribed himself a member, and then addressing the assembly, told them he would never more drink ardent spirits; and also remarked that he intended becoming a Christian, and with tears flowing down his cheeks asked them to pray for him. He returned home and lived a temperate and serious life for some months, and died after a few weeks' illness. It was not known by the missionaries that he had been sick, until they heard of his death. Upon inquiry they learned, that during his last illness he had spoken much on the subject of religion. He had exhorted all around him to attend to their salvation. In his last conflict he had experienced unusual joy, and died triumphing over the king of terrors. This had an amazing effect on his pagan friends and neighbors. They had never before witnessed such a sight. His calmness and peace they discovered to be altogether different from their heathen stoicism. They became convinced it was occasioned by the religion of JESUS alone. It became the subject of frequent conversation among them. They met often together and spoke on this subject. A few Sabbath ago they were assembled together, and while conversing, an unusual seriousness and solemnity was visible.—There was but one person in that settlement who professed religion. This was an aged female. She was present. She told the men they should pray. They all refused. She then prayed herself, and after this a number of the men prayed, and they spent the day in singing and religious exercises. After this they immediately sent one of their number to Dwight, (about thirty miles,) to invite

Mr. Washburn to go up and instruct them in the way of salvation, and desiring at the same time a number of the copies of the Testament, as they called it, which is only the Gospel of Matthew translated into their own language. Mr. Washburn had returned from a visit to them shortly before I arrived. He found almost all the settlement in a state of inquiry, and considers many of them near to the kingdom of heaven. Besides instructing them directly in regard to salvation, he proposed forming a temperance society, to which they unanimously assented and nearly all became members.

While at the station I was present at a meeting appointed for the examination of candidates for admission into the church. A number of serious persons assembled. They were questioned through an interpreter. The first examined was an aged man. He had lived a heathen until less than a year past. He discovered very just notions in regard to sin, the holiness of God, the state of his own heart, and the method of salvation. His evidences of acceptance are very clear, and his hopes unwavering. Besides questions strictly experimental he was asked how he thought he should act, if placed in trying circumstances. He thought, with the Lord's assistance, he would remain unmoved. When asked, what he would do if his wicked neighbors should come and ridicule religion and abuse him, he answered, "I would forgive them and pray for them." This old man observes the worship of God in his family with a regularity which might cause thousands to blush, and commence an imitation of him. The next who was examined was his wife, likewise very aged, and like her husband, having lived in ignorance and sin till less than a year since. They had kept a dancing ground, and in late years this aged woman hasn't up whole nights singing for their degrading sports. Now she affords unequivocal evidence of repentance and newness of life, and understands much of the plan of redemption.

The third person examined was the son of the above mentioned. He afforded good evidence of repentance and faith, and evinced great decision in his determinations to lead a life of devotedness to his Divine Master. Among many questions it was asked, what he should do if the chiefs should pass a law forbidding them to worship God. He answered with decision, "I would not obey." But, it was farther asked, what if they should pass a law that all shall be put to death who profess their love to the Lord Jesus Christ? "Then they might kill me," was his reply.

Others were examined, but I cannot give particulars. I will simply observe, that the peculiar characteristic of their piety seemed to be *assurance*. They seemed to have the evidence within them that they had passed from death unto life.

I must revert again to their singing; for I never heard singing which so affected my heart. They sung in Cherokee on the day I have now mentioned. Their language seems adapted to vocal music. Many of their voices are exceedingly soft and melodious. I think no Christian could hear them sing without deep emotions. While they were engaged in this delightful exercise, I noticed that the book from which they sung was compiled in part by the incarcerated Worcester.

Could the friends of Foreign Missions in the east, witness what is passing here in the western forests, they would receive new and animating views on the subject of missionary efforts. They would pray for the conversion of the heathen with more faith; they would give with more cheerfulness and liberality; their doubts in regard to the practicability of the conversion of the heathen would vanish. What has taken place among the Cherokees, has also been witnessed among the Choctaws, Chickasaws, Creeks, and other barbarous tribes. The same may and will occur among the nations of the east, and in the islands of the sea, if the Gospel of the crucified Son of God is carried and proclaimed among them. Let Christians pray much, that the days of the outpouring of the Spirit may come: let them give more liberally of what God has freely given them; then the Lord of the harvest will send forth many more laborers into the whitening fields; soon every wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

I should not omit to mention that the Cherokees are also rapidly advancing in civilization and improvements.

I am, very dear sir, your brother in the Gospel of our Lord Jesus Christ,

J. W. MOORE.

SCOTLAND.—There is reason to hope that the abolition of Church patronage in Scotland is nigh at hand. Societies are already formed in various parts of Scotland for the express purpose of uniting in efforts to get this abomination removed from the face of the country. A monthly periodical called *The Church Patronage Reporter*, has been established. The ninth number containing 16 pages, in a very cheap form, is now in circulation. It is truly surprising that a people so enlightened and high-minded as the Scotch, should have tamely endured so galling a yoke as that of Church patronage, for a single hour. The subject was discussed in the sitting of the General Assembly of the Church of Scotland, on the 24th of May, on overtures from the Synods of Ross, Angus and Mearns, and Perth and Sterling, and from the Presbyteries of Lander, Sterling, Auchterander, Forfar, Dunblane, Kirkaldy and Perth; but the Assembly has refused to vest the right of choosing ministers in a majority of the communicants, by 127 against 85 votes.—*London World*.

Youth's Department.



"Remember now thy Creator in the days of thy youth."

MARY LOTHROP.

We have read with great pleasure and profit the almost incredible memoir of this interesting child, and could wish the example to be held up as a stimulus to the mature as well as the youthful. She died at the age of six years, and exhibited a depth of piety, a maturity of understanding, a propriety and correctness of deportment, unequaled by any specimen of early piety that has yet been displayed. The simplicity and beauty of her language was undoubtedly owing in a great degree to the careful training of a watchful and judicious mother; and we may gather from this, as well as numerous other instances, great encouragement to persevere in that course which claims the promise of a blessing; and in due time we shall reap if we faint not. We propose making extracts, in course, from this little work, for the amusement and instruction of our young readers. Earnestly wishing that they may go to the same God for wisdom, and trust in the same Redeemer for salvation that Mary did. This little girl was confined to her bed for five or six months by an affection of the spine, and unable to move, while at the same time she was a great sufferer. On one occasion about two months before her death, when she thought she had spoken with some little haste and impatience, she said to her mother, "I have been praying, and I don't think I shall speak impatiently any more. I have not prayed enough lately, but I think when I am well enough to eat, I can pray."

She was much interested for a poor colored man, who was occasionally employed in doing errands for the family. Whenever she saw him from the window, she appeared to have an anxiety for him, and would speak as if she feared he was not prepared for death. One day, when she was taken out to ride, she saw him, and in the night said,

"Mother, do send for poor Cæsar to come here. God has put something into my mind to say to him."

Her mother at first supposed she had been dreaming, and said,

"What made you think of him now?"

Mary replied, "I saw him to-day when I was riding."

The next time she saw him in the street, she said, "Mother, there is Cæsar, do call him in, I must talk with him."

Her mother called him in, not knowing what the dear child wished to say. When he came into the room, Mary thus addressed him:

"Cæsar, do you love God? Do you pray to him?"

The old man appeared confused, as if he knew not what to say.

"If you do not," continued Mary, "you must pray a great deal, and then God will let you know whether you are a Christian, or not. Do you read the Bible?"

"I do," said Cæsar,

M. Have you got one of your own?

C. Yes, I have a Bible.

M. If you havn't, I'll give you mine. You know we've all got to be sick and die, and be laid in the grave; but God will raise these bodies again.

"O wonderful!" said the old man, the tears dropping from his aged face.

Mary continued, "You have got to be sick, and suffer a great deal, and you don't know why you suffer so much here, but in the heavenly world He will let you know. Will you tell me, Cæsar, that you'll love God, and try to serve him?"

"I will try, little Mary, I will try to," said Cæsar.

The child was too much in earnest to stop, and said, "God has made a glorious, happy world, and has prepared mansions where he is going to take all that love him here below when they die; and oh, God is there, and the blessed Saviour is there, and I have a little sister there; and I want you should be a Christian, so that, when you die, God may take you there to praise him with me in heaven."

The poor old man wept as he retired, and said,

"Good bye, little Mary, you won't be here with us long—you'll be better off."

After he went out, she prayed for him.

Next morning, she said to her mother,

"I havn't done all that God meant I should for poor Cæsar. I wish, mother, that you would send for him again, that I may pray with him, for if he should hear me pray, God might put a prayer into his heart."

She discovered so much solicitude, that her mother requested Cæsar to come in again; but no particular time was appointed, and the next that Mary heard of the poor old man was, that he was in eternity. He died of a short illness, a few days after her conversation with him.

(To be continued.)

[From the Sunday School Journal.]

CORRESPONDENCE.

The following letter to the Treasurer of the Am. S. S. Union, from the superintendent of the North Sabbath-school in New Haven, needs no commendation or comment from us. "By their fruits ye shall know them."

Above you have a draft for twenty-two dollars, being the amount contributed by the children of the North Sabbath-school in this city, for the purpose of furnishing a library or libraries for some destitute Sabbath-school or schools in the Valley of the Mississippi. The children of this school have contributed \$33 33 for the support of Sabbath-schools in Greece, which amount was sent to Rev. Mr. Brewer. We have endeavored to make the children feel that there are obligations resting upon them to do good to others by practicing self-denial, so that they may be able to supply the wants of those who are destitute of the privileges which they enjoy. And we have a fact connected with the school which proves conclusively that children can be made to feel these obligations and act accordingly. Three or four years since, the children of the three Congregational Sunday-schools supported a school, kept by Mr. Goodell, at Beyroot, (which school was afterwards given up on account of disturbances there.) At that time a teach-

er presented the object of the Beyroot school to her class, and asked them if they could not by self-denial contribute something weekly towards its support. A little girl, who lived out at service in this city, brought every week regularly her cent. It was found upon inquiry that she obtained her money from the lady with whom she lived, by giving up the use of sugar, which was her own proposal. The lady with whom she lived soon left the city, and the little girl went with her. About a year since, this girl came to her former teacher, and handed her a dollar, saying it was what she promised to give to the Beyroot school, and that it was just a hundred weeks since she left the class. The teacher told her that the school at Beyroot was no longer in existence. The child then said of her own accord, "Send it to some school in the Valley of the Mississippi," and her dollar is included in the amount I now send to you. The next appropriation that the children will make will be to send to China, to distribute Bibles and Tracts there by Rev. Mr. Stevens, who was a teacher in our school.

I do believe, sir, that if proper attention was paid to the subject, much more could be accomplished in Sunday schools, in regard to encouraging a missionary spirit among the children; and thereby a double object would be accomplished, viz. fostering the spirit and adding much to the funds of benevolent societies. We feel that we have done but little as yet, and hope to be more faithful in this matter hereafter.

From Michigan Territory.

If there is a delightful scene on earth, it is to see the children coming over the hills and out of the woods to attend the school, and then going home, each one delighted with his neat little book, and talking about what the teacher said. A few days since I overheard two children, about ten years old, talking about some principles which one said were contained in the bible, and the other doubted. The readiness with which one of them quoted from the sacred truth, and drew principles from it, would not have discredited a church officer. This I thought was a call for perseverance.

AFFECTIONATE DAUGHTERS.

There is a stillness in the house of death, which says to levity, tread softly, and puts the finger of silence on the life of the boldest impenitence.

It was a calm evening in June, when a little boy entered saying, Miss L. wishes you to call, her mother is dying. I hastened to the well ordered house, and as I entered the neatly arranged yard, it seemed the sweet perfumes of the death of the righteous was there. A silent grasp of the hand by the eldest daughter, welcomed me in, who stepped lightly to the dying mother, to administer what might be necessary, while four sisters beside, attired in white, stood around her couch; the white curtains of the bed and windows, the airiness, and taste, throughout the whole, said plainly, that the virtuous woman, who "worketh diligently with her hands," had left her impress here, and her daughters around her are like "polished stones."

The dying saint was speechless; she had given her last message, and had nothing to do but to die. An almost breathless silence reigned throughout the night, while the submissive soul seemed standing on the isthmus between two worlds, waiting the last message, till

as the morning sun had shed his first beams on the trembling poplar, at the window, I heard a convulsive struggle, a simultaneous movement.—I looked, the daughters had fallen on their knees around her bed, the father raised his withered hands, and implored the God of mercies to send some kind angel, and waft the companion of his youth, on the wings of the morning to the mansions of the blessed. As he committed her spirit to the God who gave it, the struggle ceased, the soul fled, a burst of loud grief for a moment was heard, and all was still again. The eldest daughter as she closed her eyes, said, This is the least I can do for the best of mothers. Oh! could we follow her example, answered another; while they all again sobbed aloud. Her words, continued the father, have distilled like dew, and you, my daughters, will arise and call her blessed. The badges of mourning were not assumed for ostentation.

Late in the autumn, I called, when about leaving the village, and the loss of their invaluable mother was soon resumed. You must go with us to her grave, before you leave us for ever. I went: the rose they had planted by her head, had long since fallen from its stem, and these five daughters knelt around the little enclosure which guarded the mound, as I saw them around her bed when her soul was taking its flight, while it seemed her sainted spirit was looking from the golden battlements of heaven, and dropping the benedictions of the blessed, upon these plants of her rearing. As I walked away, my heart said, Oh, the blessed fruit of early instruction, and the rich waving harvest of a mother's toil!

ROBBING GARDENS.

It is not the pecuniary, or marketable value of the thing;—a few apples—a few pears—a watermelon, a grape, or a cucumber, are not of material value, in themselves considered. But the wretch who steals them, steals hours—perhaps years of anxious care, and worse than all, he robs us of a thousand fond hopes and delightful anticipations. He filches from us our comfort and our pleasure.

It is strange to observe the complacency with which many look upon this kind of theft, and smile at it and upon the perpetrators as if it were a mark of spirit, rather than a step, and a long one too, to the worst of crimes. If a mischievous fellow gets into a store and steals a dry *Haddock*, and perhaps two or three ten-penny bits, he is hurried off to jail. The whole amount may not exceed a dollar, but he is looked upon as a dangerous member of society, and locked up to prevent his poisoning the morals of others. But let some mischievous wight scale the walls of a garden, and rob a peach or a pear tree which the owner has been years in cultivating, and the fruit of which he has been anxiously waiting to examine and taste—O, O, it is a mere frolic, a simple boyish trick. He only wanted a little fun, and where's the "*so great harm*" of taking a little fruit. A few apples, or a watermelon or two, is not worth making a *fuss* about.

Thus upheld by public opinion, he is ready to have a little fun of that kind every night wherever he can find it. Whatever others may think, we would prosecute a person sooner for taking a melon, than we would for stealing a loaf of bread or a quarter of beef from us.—*Am. Standard.*

RELIGIOUS INTELLIGENCER.

NEW HAVEN, SEPTEMBER 1, 1832.

THE CHOLERA.

Reports have gone abroad that there are daily from one to fifteen or twenty cases of Cholera in New Haven, and we suppose that by the time the news gets twenty miles, there are as many deaths.

One man from the country informed us on Wednesday, that a person, directly from New Haven, told him that there were three who dropped down dead in the street the day before. It will be seen by the Report of the Board of Health that there have been some cases of Cholera (and more of alarm, we believe) at Fair Haven, a village two miles from this city, and some at the Alms House, which is a mile or more from the city. We know of no other cases or deaths since the report, and we believe the city is unusually healthy for the season.

BOARD OF HEALTH.

NEW HAVEN, Aug. 27th, 1832.

Under this date, Dr. Keep of Fair Haven village, reports three cases of Cholera, which, however, did not come under his personal observation. Having himself been a fourth subject of the same disease, he engaged Dr. Fontaine to officiate in his stead. The names of the persons attacked are the widow Sophia Goodsell, her son, 10 years old, and Mr. Clark Smith, of Cedar Hill—all of whom are convalescent. The Doctor further observes,—"Many are very much frightened in our village, and many are sick. Fright and eating of the fruits of the season, seems to cause all the disease we have. I cannot possibly discover any influence from contagion or infection in any of the cases of the cholera that have come within my knowledge."

Dr. Hooker reports the case of Catherine, daughter of Mrs. Leighy, (who died last week,) in Washington District. This case has assumed the typhoid form, and remained in a critical state last evening.

AT THE ALMS HOUSE.

Dr. Nathan B. Ives, physician to the Alms House, reports as follows:

Friday, Aug. 24—Joseph Sperry, convalescent.

Adrian Fuller, do.
James Little, do.
Eli Hebbard, do.
Elijah Davis, do.
Wm. Baker, dead.

Saturday, 25th—Benj. Lines, convalescent.

Philip Clime, do.
Wm. Groomer, dead.

Sunday, 26th—Isaac Collins, convalescent.

Milly Way, do.
Elizabeth Mix, do.
Daniel Brown, 3d, do.

Monday, 27th—Isabel Pool.

A majority of those above are aged and infirm persons, and peculiarly liable to the infirmities of life.

The course adopted at the Alms House is upon the most humane and philanthropic principles. A physician is constantly in attendance to observe the first stages of disease, and to apply the most effectual remedies. Most of the existing cases are expected to recover. It is the opinion of Dr. Ives that the course pursued will arrest the disease, if it should be further developed, in its incipient stages, and that it affords little cause of alarm to the community at large.

WM. MIX,
President of the Board of Health.

In Albany, Utica, and Rochester, there is no abatement. In Baltimore, and several places at the South, it is increasing.—Montreal, Quebec, and York, in Canada, appear to be devoted to destruction. The pestilence is raging with increased malignity.

CHOLERA IN NEW-YORK.

Its progress and decline may be seen by the following bill of interments.

Week ending	Burials.	Cholera malignant.
July 7	191	56
do. 14	510	336
do. 21	887	716
do. 28	879	686
Aug. 4	580	383
do. 11	467	281
do. 18	446	222
do. 25	391	178
Day ending 8 o'clock	45	24
do. 27	65	38
do. 28	42	15
Total since July 1st,	4503	2935

IN PHILADELPHIA.

The sickness has almost subsided. On the 26th, 30 cases, 6 deaths. On the 27th, 30 cases, 6 deaths.

(From the Boston Daily Advertiser & Patriot.)

APHORISMS ON CHOLERA.

1. When a disease, which is pervading the habitable world, appears in a particular country, the inhabitants of that country must make up their minds to face it, or fly before it.
2. If the whole population should abandon their business, and spend their time in flying from place to place, it is certain that as many would run into the disease, as would run out of it, and the aggregate of distress and mortality would be infinitely increased.
3. If by common consent, the whole population should continue their customary occupations and intercourse, without shrinking from the presence of the disease, their prosperity would hardly be diminished, and the sum of mortality in a given term of months or years, would hardly, if at all, be increased.
4. No country has a right to expect uninterrupted prosperity. Of the scourges which occasionally visit nations, the Cholera is one of the slightest.
5. A year of Cholera is a less evil than a year of bad Government. It is not probable that all the death and suffering which Cholera has inflicted upon France, has been so detrimental to that country, as six months of Napoleon's administration, or one of his campaigns.
6. A year of Cholera is a less evil than a year of intemperance. Twenty years ago, more life and labor was sacrificed in the United States to ardent spirits, than the Cholera has consumed in any civilized country of Europe. At the present day, Cholera without intemperance, would be but a shadow of what it now appears.
7. If in any civilized country Cholera becomes a grievous calamity, it is chiefly because the imprudence, the terror, and the selfishness of citizens render it so.
8. History shews, that in times of general pestilence, mankind, in proportion to the state of ignorance and ferocity, have given vent to their bad passions, in misguided cruelty and strife. In the middle ages, to obtain satisfaction for the inflictions of Providence, they massacred Jews and burnt witches. In modern times, they assail municipal governments, attack public charities, mob physicians, and write newspaper calumny.
9. It is not worthy a humane and enlightened age, that friends or that cities, should renounce intercourse with each other, on account of a calamity which must speedily become common to all, exactly in proportion to their capacity to receive it.
10. Should the Cholera continue to prevail for three years throughout this continent, it probably would cease to interrupt either business or recreation. Mankind cannot always stand aghast, and the wheels of society at length would no more be impeded by it, than they now are by the existence of consumption, of old age, or of drunkenness.
11. When Cholera arrives in a place, it behoves every active and healthy citizen to make his will, and make his peace with God. Having done this, he should go about his ordinary affairs, fearlessly, industriously, prudently, avoiding no situation whatever, into which duty may call him. Facts render it certain that, as far as cholera is concerned, there are ninety-nine chances in a hundred, he will find himself alive and well at the year's end.

A PHYSICIAN,

[For the Religious Intelligencer.]

D R E S S .

Mr. Editor.—The extent to which extravagance in dress has for a long time been indulged in by the professed friends of Christ, and more particularly by Christian females, has come to be a matter of very just complaint, and if I mistake not, the time has come for the church to purge herself from this stain, and to teach her female members the meaning and the application of those words of the Apostle, "Let the women be adorned with modest apparel," &c. I cannot see why this part of the divine word should be considered as obsolete, for if it was proper for the great Apostle to the Gentiles to notice so "small a matter as that of dress," by what sort of metaphysical reasoning, or ingenious explanations is this "small matter" to be thrown out of the Christian Chart in these last days? or in other words, was that part of the word of God which has reference to dress, (and which *positively* enjoins simplicity in this respect) written only for the days of the Apostles? or does it remain in full force until now. If this be admitted, and if our fair friends, for whose benefit especially we are writing, are willing to take the Scriptures for their guide in this matter, then we may with confidence calculate upon a successful effort to *convince* them of their error. Where then is the Christian modesty of wearing a dress so *extremely* contracted in its length, as many which we are frequently pained to see upon the persons of Christian females. Why is it that this "style" of dress is adopted? Is it because it is more becoming and proper for a woman professing godliness, than a different one? No. Why then? Oh it is the fashion! Oh shame, Christian! where do you look for your rules and maxims of life? To the gay and fashionable of this world? What says your Master? "Be not conformed to this world." But say you, I must not be singular. What, a Christian, and not be singularly different from mere worldlings? You must be in many respects singular, or you will not act up to the precepts of the Gospel. Again, where is the Christian simplicity of a sleeve that will measure at least three times the dimensions which common decency would dictate? Or where is the Christian simplicity of being adorned with laces—veils—flowers, and a thousand other fantastical top knots, which would far better become a ball room or a theatre, than a church—or a gay and thoughtless follower of the fashion, than a devoted Sabbath School Teacher, or a humble follower of Christ's actions in any of the various schemes of Christian benevolence. What think you then, disciple of Jesus? Is there no moral character connected with your dress? Do you not exert an influence that is affecting the cause of Christ, by your dress? Is there no *guilty* "conformity to the world" in this matter? How much of your precious time do you spend over your dress—how much thought does it engross—how much like the world are you in this respect—and how little like what Paul has directed you to be? If a casual observer should chance to drop into one of our churches on a communion occasion, what would his eye behold, but the surface of an extensive milliner's shop, spread out over *almost* the whole female part of the assembly? And he might see many seats filled with the *dresses* of four or five, which would conveniently seat the persons of six properly clad. And if he should inspect more closely the grotesque appearance of the audience, would he not find that the proportion of gay dresses was much larger than in an ordinary promiscuous assembly? But I need not pursue this subject any farther, to prove the existence of the evil; for it is an evil which shows itself to our every day observation, and one too which is obviously increasing upon us. And shall not the searching operation of truth be applied to break up these unhallowed and disgraceful habits, and to purify and elevate the character of christians in our midst? There must be a broad and distinct line between the friends of this world and the friends of God. Religion must

shed a healthful and commanding influence over all our conduct, and our watchword must be, onward to the performance of duty, whatever be the sacrifice.

Oh Christian!—son of heaven!—hereafter to be clad with the pure and spotless robe of Christ's righteousness, what have you to do with the groveling and ungodly maxims of this world? Rise! rise above them, and show to the world around you, that you are possessed of a different spirit, even "the Spirit of Christ;" that you are uninfluenced by the glittering display of fashion, or the enticing enchantments of this world's airy dreams and visionary pleasures; but that the purpose of your life is to glorify God and do good to men. Thus will you recommend the religion you profess, and joyfully pass down the stream of life, cheered by the consciousness of an upright and consistent walk; and when the misty clouds of death shall begin to gather over your path, and the world with its vanities receding in the distance behind, you shall be enraptured with the joyful anticipations of coming blessedness in another world. And thus you will leave the world without reluctance, looking not with desire or with regret upon its fading dreams, but bid them a cheerful adieu, while your disembodied spirit wings its way to the Paradise above.

S. L. B.

[From the New-York Evangelist.]

Rev. Mr. Leavitt—A premium of \$50 having been announced in your paper of July 21, for the best Tract entitled, "The blood of Jesus Christ cleanseth from all sin," which shall be sent to Rev. William T. Brantly, Philadelphia, or William A. Hallock, New-York, previous to Nov. 3, 1832; and it having been requested by the donor, that the premium Tract should embrace a narrative of his joyful deliverance from a state of extreme religious depression, by God's blessing on the above motto, it is his desire that the narrative may be inserted in your paper. It is as follows:

N A R R A T I V E .

On the 8th of July, 1831, a most notable circumstance happened to me. I fell into very gloomy fears of being damned for ever. I frequently arose from my bed at the gloomy hour of midnight, and walked the floor, and wrung my hands under the keenness of the sensations of my mind. I kneeled down to pray that the Lord would have mercy on me. I wail—seemed very plainly expressed to my mind, as if some person had spoken to me. My imagination became disordered.—When I would shut my eyes, it seemed to me that the darkness of night was peculiarly black; and even frightful images of strange beasts and other things would appear, such as a disordered imagination is wont to present to view. My nervous system became disordered—there were sensations similar to the burning of the sparks of fire coals when they light on the naked skin; and these sensations were all over the body, sometimes on one place, and sometimes another; not very uncommonly on the face, and frequently I would have to rub the place, the same as if it were fire, before the smarting would subside. But above all, the Word of God condemned me, and represented me as the prophet says, "From the sole of the foot, unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores." It was my constant employ day and night, when awake, to plead for mercy. But frequently when I would plead for mercy, an inward monitor would reply very intelligibly to my mind, and show me the reasons why I could never obtain mercy any more. Then I would quote Scripture in urging my plea; but many others would be quoted in reply, with this answer, that those which I quoted did not fit my case, because mine was not an ordinary case. But still I could not give up pleading for mercy, I felt,

"I can but perish if I go, I am resolved to try;
For if I stay away, I know I must forever die."

My destruction seemed inevitable. My soul was deeply sunk down. Despair stared me in the face, but I could not quite give up to let it ruin my soul. But it seemed very evident that Jesus had forsaken me, and he was the only ground of my hope. When I would plead for mercy, and the reply was so emphatical—I won't—I really thought it was Jesus spoke to me in some intelligible way, and I was confident that he would not have mercy on me any more; and, therefore, I was very deeply distressed. I was sorry that ever I had been born, or I would have exchanged my case with any beast or bird, or would have faintly prayed for annihilation. Frequently when the words *eternal damnation* would come home to my mind, I would look wishfully at the fire, and anxiously desire that I might even burn there a thousand years, and then go to heaven, but even that last request would be emphatically denied me, and damnation! eternal damnation, was my only alternative!! To this end I was confident I should go, because I had three evidences to prove it: 1. The inward monitor which showed the propriety and justice of my damnation. 2. The nervous affection like fire in my flesh. 3. The Word of God, as I understood it, declared that I could not inherit the kingdom of God, and that it was impossible to renew me unto repentance; and the last evidence, in particular, seemed to sink down into my heart more tremendously and grievously than the roar of seven thunders. And I had not one evidence which seemed to avail me any thing as a counterbalance for these efficient evidences against me. My former experience appeared to be a deception; and the promises of the gospel which I had formerly lived upon, now only augmented my pain. "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow."

For several months I went on preaching under these feelings, thinking that if I went to hell that I did not want other sinners to go there, and therefore, I concluded that I would endeavor to warn sinners as long as I lived. But I did not from the first of these impressions, feel at liberty to commune any more at the Lord's table while they lasted; yet at first I had no conscientious scruples about preaching and praying in public. Though ultimately, after I had preached between three and four months, I began to doubt the propriety of preaching. I had many appointments circulated. To think of not filling them, but giving up to despair, troubled me very much. And my inward monitor told me in pretty loud language, not well misunderstood, that it was hypocritical, and not right to preach. I had more and more anxiety on the subject, until I tremblingly preached from "Finally brethren, farewell," the last sermon that I ever expected to preach, to some of my relations whom I never expected to see, perhaps, any more; both of which circumstances rendered it a very solemn discourse to me.

While in this predicament, three days after I had preached the last sermon that ever I intended, without relief, which I did not now ever expect in time or eternity, I was at the point of despair—this world was my prison—God my judge—death the executioner—and hell my doom. I was walking along a road, very melancholy and miserable, reading the Tract which is entitled, "The two ends and the two ways," and in that Tract I read this Scripture, "THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN."

I was enabled by faith to lay hold of this precious word of God; the Spirit applied the blood of Christ in its divine and cleansing efficacy to my distressed soul—life, joy, and peace instantaneously sprung up in my poor soul; my mind became relieved from an insupportable burthen which it had sustained for three months and twenty-five days. My relief was very great—I felt like praising God aloud—my soul truly magnified and praised God inwardly. I felt a love

and happiness which I cannot describe. The blessing was so great I was somewhat afraid at first that I might be mistaken; but I can say in truth that I went on my way rejoicing, and hoped that I ever should be permitted to praise my God for redeeming grace and dying love. I felt that I never could praise the Lord enough. I was very happy in hope of eternal life.—Now, I was glad that I was born to die, and would not have been annihilated by any means, nor would I have changed my happy situation with any being on earth. From this hour my imagination and nervous system became regulated more and more, until they became as they had formerly been. My sleep and appetite which had far fled from me, became regular and refreshing. Jesus Christ, my dear Saviour, was manifestly my friend, and his word and promises, my comfort and support. I was now again permitted to resume the fulfilment of my appointments which had already been circulated: and I was restored again in my feelings to all the ordinances and immunities of the house of my God. Never before was I so well able to appreciate these inestimable privileges. I could now join heartily with David in saying, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

From the New York Evangelist.

PRAYER MEETINGS.—No. II.

Suggestions on the Management of Prayer Meetings.

Mr. Editor.—In the first number of these articles, some of the most common and prominent errors in conducting prayer meetings were pointed out. The present and next succeeding number will suggest some of those things which are deemed important and useful in conducting these meetings. This attempt is made through the desire and hope, that some ministers and churches may be benefited, notwithstanding there may be many who know more of the subject than the writer, and who are able to point out a more excellent way.

1. Let all the brethren in the church be trained up to the duty of exhortation and prayer.

Every Christian is capable of doing something for Christ—something to instruct, stimulate or encourage other Christians. There may be a few individuals, who, from extreme mental or bodily weakness, or from serious defects in the organs of speech, are properly excused. But almost the whole number of those, who excuse themselves, are probably in the sight of God guilty for doing so. These excuses originate in spiritual apathy and a want of self-denial. As these excuses are very prevalent, not only among the brethren, but also the sisters of our churches, in the female prayer meetings, it may be well to consider some of them in this place.

1. I have not confidence enough to pray before others.

This is often a very deceptive excuse. Not unfrequently it is offered by those men, who have been much in public life, who have often delivered public addresses and speeches and orations, and who have been accustomed to the transaction of public business: or by females, who converse without the least embarrassment, in genteel parties, and who feel no diffidence in reading for the entertainment of a large circle of females. It needs no miraculous discerning of spirits, to ascertain in such the origin of this excuse. If they are really Christians, they have sadly declined, and lost their communion with God, their sense of obligation, their desire to grow in grace, and their anxiety for the conversion of the wicked. But while with some this excuse is the refuge of hypocrisy, there are those, who, through excessive diffidence, are the subjects of very great mental suffering. It is constitutional; and they always feel it when called to act for

the first time, in any public and responsible sphere.—This is no excuse for the Christian. It has been overcome by many who have felt its tyrant power; and it can be overcome by all. In many cases it will cost much pain and self-denial to gain the victory; but it can be achieved. There must be a fixed and hearty purpose, followed with thorough and persevering efforts. With these, every Christian is able, and therefore ought, to subdue this powerful foe to his growth in grace, his happiness and usefulness. Christian reader! art thou of this class? Hast thou offered this excuse? It is sinful to offer it. Thou hast no excuse. Thou canst overcome the fear of man that bringeth a snare. Wilt thou resolve then to subdue this spiritual foe?

If those, who suffer the most through diffidence, will be willing to practice that degree of self-denial, to which duty calls them, they will certainly prevail. And here I would remark, that there has often been a great error in attempting *merely* to persuade such persons to perform their duty. They have generally been told that nothing but **pride** prevented them. But those, who make this assertion, most evidently have never analyzed the subject—have never understood the specific preventing cause. The fact is, that **pride** is far more frequently associated with **confidence** than with **diffidence**. And not unfrequently the Christian who trembles at the thought of praying before others, cheerfully performs acts of Christian benevolence, which those will not stoop to perform who accuse him of pride. Undoubtedly there may be pride in this case. Far be it from the writer to rear for it a hiding place. Pride in all its forms and degrees is sin and only sin. But in the case supposed, and which very frequently exists, Christians are kept from duty, not by the influence of pride, as a principal cause, but of timidity, and a want of that self-denial, through which they can overcome. State this as the reason, and they see and feel it. State the other, and they justly feel that you bring a false charge, and moreover you divert their attention from the true cause.

Such persons always, if placed among faithful Christians, suffer far more in their rebukes of conscience for neglecting duty, than they would through fear, if they performed it. As soon as they faithfully enter on the neglected duty, with full purpose to persevere, they feel an inward peace, and an approbation of conscience and of God, that more than compensates for all their self-denial and pain. Nor do they find it so difficult, as they expected, to perform the duty. And often those Christians, who suffer most from this source, in gaining the victory pass through that moral discipline, which not only leads them to feel that they can conquer other spiritual foes, but which also enables them to perform these once trying duties, with more composure and enjoyment than other Christians, who have never experienced a similar trial. Closely allied to this is another excuse.

2. As soon as I rise to speak or pray in public, I have so much tremor and confusion of mind, that I know not how to proceed.

If this arise from natural diffidence, it can be overcome by practice, and in no other way.—If from spiritual coldness and a worldly mind, which is very often the case, sincere repentance, renewed dedication to God with private *fasting and prayer* will remedy the evil. If Christians have their *hearts full*, their heads will generally be so full that they will not experience that confusion, which arises from having their religious thoughts lost, because they are few, among the multitude of those that are worldly. The posture of kneeling, from its influence on both the body and mind, is happily calculated to prevent that tremor by which some are agitated, when they engage in public prayer. This excuse then, like the other, originates in some culpable defect, at most in something, which can be overcome by Christian resolution and self-denial.

3. I have not a gift for public exhortation and prayer. Then acquire this gift. It is not granted without self-denial and faithful practice of the duties it involves. No one ever had a gift to pray, till he began to pray. But who are the persons who offer this excuse? Are they generally those Christians, who have had least means of knowledge, whose native talents are small, and who are most liable in preferring others to themselves? Oh! no. Far from it. They are the very persons who have had the best literary advantages; who have gifted and cultivated intellects; who do not consider their own opinions of less weight than those of their brethren or sisters, that perform this duty; and who, it may be, would be offended, if it were said by others, that they were not gifted in exhortation and prayer. Let such professors give up their sinful attachment to the riches, and splendors, and honors, and offices, and customs, and fashions of this wicked world; and then humble themselves before God, devote themselves to his service, be much in secret supplications before his throne; let them look at sinners as on the very verge of eternal burnings, and ready to plunge in thro' their neglect, and let them throw their whole souls into the work of redeeming this guilty world from sin and death, and they will soon have "the gift of prayer." I repeat it, they can have this gift.—They ought to have it. They are guilty because they have it not. We do not find the humble Christian, who has the least gifted intellect, and the fewest advantages to store up mental treasures, making this excuse. No—he has not so learned to abuse the talent which God has committed to his charge. A little reflection would show the absurdity of this plea, and fill those who make it, with self-reproach. They are often quite eloquent, and present a long apology, containing several reasons, why they should be excused; and having so bad a cause, their handsome apology is full proof, that they might have "the gift of prayer," if they would only employ the same time, and mental energy, in praying to God for needed good, that they abuse in praying to fellow Christians to be excused from duty.

4. Others can pray more to the edification of the meeting.

Edification is not the object of prayer. Its great object is not to instruct, but to procure blessings at the hand of God. But the excuse often assumes a different shape, which in view of many professed Christians gives it weight.—"Others are more gifted in prayer, and it will be more for the spiritual benefit of all present, that they should perform the services of prayer and exhortation." Those, who have regarded this as a good excuse, have certainly never fully examined the subject. Suppose that a given meeting might be more interesting to all present, when the leading exercises are performed by a few of the most gifted of the brethren. Still it does not follow that this would be true, if uniformly practiced. Besides it should be remembered that in pursuing such a course many of the brethren will never improve their talents, and be trained for service and benefit to the church and world. Their influence in a great measure will be lost. Whereas, if they were brought up to duty, they would soon be as gifted in prayer, as those whose performances afford both pleasure and profit. Besides, the church would undoubtedly be more comforted, encouraged, and aroused to duty, by having all the brethren come up cheerfully to their posts, employing with humility and zeal, just such talents as have been given them by the Head of the church, and concentrating all their wisdom and experience, than it possibly could be by having the whole burthen of public services thrown upon a few of its most gifted members.

A. R. A.

Of the eight patients reported from the Park Hospital on Tuesday, seven admitted themselves to be intemperate.

Temperance Reform.

DRAM SHOPS.

An able and interesting article on the character of the cholera and the means of prevention, is published in the *Troy Sentinel*, written by the Rev. Dr. Beman, and addressed to the Mayor and Common Council of Troy, urging eloquently the closing of the dram-shops. The following is an extract:

Measures of prevention become a duty only as they have the power to reach the evil, and nothing but a diminution of the use of ardent spirits, has this power. On this point facts cannot be resisted. Five sixths, if not nine tenths of this amazing amount of evil lies here, and nowhere else. If any thing effectual is to be done, let the effort commence at the central point. Where is the wisdom of a government that exhausts its forces in cutting off a few stragglers from the enemy's camp, while the main army is permitted to march through the very heart of the land? What wise physician will spend his time in paring the nails, or binding up a scratch upon his finger, while death is siezing upon his vitals? And such are the efforts which have hitherto been made by way of prevention to resist the progress of the cholera. Our civil authorities have plucked off a few of the *leaves*, and removed some of the *extreme branches* from this BOHON UPAS of evil, but they have not laid the axe or begun to deal with blows, at the root of the tree! Other measures in my judgment, are a mere mockery while this is neglected.

Should it be said, that our city authorities have no power to prohibit the sale of spirits by the small measure, I would reply, that such a regulation is in perfect keeping with what they have already done. The only question is, is such a measure called for by a wise regard for the health of the community? and this position, if facts can establish any thing, has already been settled. Why is it lawful to establish a quarantine, and stop vessels and plant sentinels on the highway, and conduct men into quarters, merely because they come from a particular city or district of country? On what principle may the citizens be required, on severe penalties, to remove from their cellars, yards, and out houses, all articles that may generate pestilence? I answer public safety requires it. And all this may be done with the prospect of disarming the cholera of one-sixth or one-tenth part of its power to destroy! And shall it be said that the legalized fountains are of pollution—the source and center of a vast and disproportionate amount of the mischief, can neither be drained off nor sealed up? Is this then our condition? Shall it be said that *every* thing may be done but the *very* thing that *ought* to be done? Shall we say in relation to this disease and the legal efforts which are employed to arrest its progress, you may evaporate the *drops*, but you must not annihilate the *ocean*? You may divert the *rills* but the broad black *stream of pestilence* must be permitted to pursue, unmolested, its onward course? If this is the doctrine of the day, I cannot subscribe to it! If this is the practical maxim of men in office, wo to our cities till the vials of heaven are drained to exhaustion upon them! The profit of *vending* or the pleasure of *drinking* is not, for a moment, to be

regarded when the lives of thousands are at stake. If the same charge of generating cholera could be fixed upon a tan-yard, a slaughter-pen, or a fish-pond, which has been substantiated against the places where ardent spirits are retailed in cities, the legal arm would remove them at once; and the question would never be asked how much sacrifice of *pleasure* would be sustained by the owner of the fish-pond, or of the tan-yard, or slaughter-pen. Pleasure and money are not to be weighed against human life. And why should this *rum traffic* be entitled to peculiar favor? Why throw around the vending establishment—these notorious sources of the cholera—a protection that belongs to the churches, and make it a kind of sacrifice to intermeddle with their interests?

TEMPERANCE.—We have conversed with an officer of the United States Army, recently from Sault St. Marie, Michigan, who informs us that the Temperance reform has been in a great measure triumphant throughout that remote settlement. The Sault St. Marie Temperance Society was organized in 1830, and now includes nearly all the respectable white population of the place. With the military garrison the revolution has been truly astonishing. All the officers, with a single exception, and all the non-commissioned officers and soldiers without any exception, at the time our informant left, were bound by a voluntary obligation to abstain from all intoxicating drinks. The soldiers had jointly and unanimously resolved that they would drink neither beer, wine nor cider, nor any other stimulating drink. The officers generally, with their families, and more than thirty of the soldiers, were considered subjects of a work of grace which succeeded the temperance reform. Much of this success has been thought attributable to the decided course pursued by the officers in wholly abstaining from wine, and excluding that and all other alcoholic liquors and mixtures from their tables and their quarters. Among the pleasing results of this state of things, it was mentioned that the sick reports had diminished from fifteen or twenty, to one or two, the hospital being often entirely empty. No desertions had occurred—the guard house and the cells were without prisoners. Cheerfulness and general satisfaction prevailed throughout the camp. The men were earnestly engaged in bible classes, in courses of miscellaneous reading, and other useful and rational occupations and amusements.—*Temp. Rec.*

Revivals.

IN SOUTH CAROLINA.

Abbeville.—The Rev. James Wilson of Abbeville, S. C. writes to the editor of the *Christian Index* as follows—“We have had a revival in the church at Walnut Grove, commencing last fall. Since that period I have baptised 96, among whom have been those from old age, to comparative childhood. The work still continues in some good degree. Our congregations are so crowded, that we have to repair every Sabbath to a stand, and indulge the hope that there are many now seeking, who will soon stand on the Lord's side.”

Edgefield.—A letter from the Rev. W. B. Johnson, under date of August 1st, 1832 says:—

On Sabbath evening, help coming in, the following week was devoted, day and night, to the work of the Lord in efforts for the salvation of souls. The labors of the meeting closed on Monday night, the 16th from its commencement, leaving as its gracious fruit, twenty-six immortal beings, who professed to have hope

in God, through our Lord Jesus Christ. This number, though by no means as large as the number which was brought to the knowledge of the truth as the fruit of the revival last August, forms no inconsiderable addition to the kingdom of our dear Redeemer; particularly as it consists mostly of young people, among whom are several children of and under 12 years of age. Others are still under serious impressions, who, we trust, will yet be brought into the liberty of the children of God.

At the close of the week, in which our meeting here terminated, another commenced at Mount Zion church about 13 miles below this place, which continued five days. It was my privilege to be at that meeting on Saturday. The congregation was very numerous, solemnly attentive, and deeply impressed. Multitudes supplicated the prayers of saints on their behalf in deep agony of distress for their sins. Six were baptised on the last day of the meeting.

On Friday of the week that the Mount Zion meeting closed, two others were simultaneously opened in opposite directions, in the District, one at Hardy's meeting house near the Savannah River the other a Camp meeting, at Sardis church, near the Saluda river, the place at which a Camp meeting was held last year, from which sprung the great revivals in this, and some of the adjoining Districts, that so wonderfully resulted in enclosing hundreds of immortal beings within the visible fold of the Great and Good Shepherd.

I was present at Hardy's on the Saturday and the Sabbath where I beheld the wonders of the Lord in the power of his word. The congregations were exceeding large, amounting on the Sabbath to nearly two thousand persons. Many were stricken with a force that brought them to the most pungent convictions for their sins. Profligate, heaven-daring sinners were stricken to the ground, crying out in loud accents and awful distress for mercy. On Sabbath night, the congregation, though not encamped on the ground, was so large, that it could not by one half be accommodated in the Meeting Houses as was supposed. This rendered it necessary for us to occupy the spacious arbor prepared for our accommodation in the day. The people were so deeply affected, that we could not break up till near 11 o'clock in the night. Obliged to return home on Monday morning, I know not the result, but from information since received, I learn that the work went on, on Monday with deepening interest.

From the Camp Meeting at Sardis, I have received the most cheering intelligence. Large congregations attended the preaching of the gospel with universal respect and deep attention. On the Sabbath it was calculated that two thousand white people were present, besides the colored people. Great was the effect produced under the powerful influence of the Divine Spirit: Twelve were baptized on the Sabbath, the third day of the meeting.

Such, by brother, is the excitement on the great concerns of religion in these regions, that arrangements are making for a series of protracted meetings which will follow each other in regular succession throughout the months of August and September, reaching into October, to the third Sabbath, at which time the meeting of our Association will take place.

And several such meetings will be held simultaneously at different churches during this period.

Truly, my brother, God is good to our Israel. Help us to praise his holy name and to do his righteous will.

Yours, affectionately,

W. B. JOHNSON.

P. S. This letter was prepared yesterday evening, but not closed till to-day. Before I had finished it, I received further intelligence, concerning the Camp meeting, confirming what is stated above, and adding the delightful information, that about sixty persons had obtained good hope through grace. Twenty six were received for baptism, and this morning a door was again opened for receiving others, when it was expected that more would offer themselves for the holy ordinance, who were all to be baptised in the course of the day, and that then the meeting would break up.

[From the New York Evangelist.]

PROTRACTED MEETINGS AND THEIR RESULTS.

Mr. Editor—"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" as the work of the Holy Ghost, "it seemed good to me also, having had" some knowledge of these things for many years, "to write in order" concerning them.

For more than twenty-two years I have been stationed at this post as one of Zion's watchmen, during which, I have seen the church at home and abroad in a variety of circumstances; at one period slumbering, as though she were weary or out of business; at another retiring before her enemies, or sorely afflicted with internal commotions; but at others awake, fervent, and enterprising, and achieving victories in every direction. Seven seasons of the outpouring of the Spirit have been enjoyed in this place since the first breakings of its forests, the most remarkable of which was in 1816; when, probably, more than 200 souls were born for immortal glory.

At the opening of last summer there was evidently an increased thoughtfulness on divine things; the church began to awake, the number and interest of meetings were augmented, indicating the approach of happier days. In June following a meeting of five days was held in the meeting-house, which was glorious; resulting, as was supposed, in the conversion of as many as 50 persons, though all of them were not residents of this place. Two weeks after, another was held at Fort Covington of the same length, and with nearly equal success. From September to December, two were held in Chateaugay, one in Moira, and one in Bangor. On the last Tuesday in February another commenced in this place, which continued seven days; and on March 14th another at Constable, which continued six days. During this time there have been as many or more meetings of a similar cast, though not generally as long, by the Methodists and Baptists. In all these meetings the three denominations interchanged labors without collision, which evidently softened the asperity of some towards each other, and wrested from many more the argument, that Christians could scarcely agree in any thing, not even in prayers for their enemies. I believe it cannot in truth be said, that there has been an entire failure in regard to the success of one of these seasons, though some have been less beneficial than others. In ten of these meetings I have been both an observer and laborer, and also in several others, in the adjoining counties. On all these occasions I have carefully watched the process of events, the different plans of management, and the effects of every thing said and done, so far as they could be traced.

I pretend not to great skilfulness in the word, nor in measures to promote true religion, (for I am a child,) but of the truth of the following things, I have the strongest conviction.

1. That the Holy Ghost is among us in *very deed*.—The facts which have come within my own observation in many hundreds of cases of hopeful conversion, has furnished to me as indubitable evidence of the presence and power of the Holy Ghost, as the confirmation of miraculous gifts upon the Apostles on the day of Pentecost, could have done to the multitude. It is as difficult, for aught I can discover, to account for the great moral revolution which takes place in the sinner's mind and heart in conversion, being followed with entirely new discoveries and new inclinations on all moral subjects, without attributing it to a supernatural agency, as to explain the miracles of the Bible on the principles of infidelity. I know it is said by some, that there is no miracle in regeneration; but if this be correct, I have yet to learn what constitutes a miracle. I always supposed that a miracle was an *event out of, or above, the common course of nature*. Admit this definition, and regeneration is a miracle. The natural course of every sinner is towards perdition, which he pursues with undeviating step, as though determined to accomplish his ruin as soon, and as entirely, as possible. The sinner is "by nature a child of wrath," consequently the act of turning him is an exception, as it respects the result, to all God's former acts, as this makes him a new creature. The fact that he is voluntary in his submission, furnishes no argument against the miraculous nature of the Spirit's influence in producing it. Our Saviour said to the man of the withered hand, "Stretch forth thine hand;" he obeyed, and his hand was made whole as the other. To another dying with disease he said, "Take up thy bed and walk;" he obeyed and walked. In these miraculous events, the full determination of the will and the exercise of physical powers were alike concerned, constituting necessary parts of the cure. Now, although the obstructions in these respective cases are entirely dissimilar to those of the sinner, being physical and involuntary, while his are moral and of choice; yet in their removal we have something which aptly resembles his conversion. These men were commanded to act—to make an effort; they obeyed, and we call these events miraculous. So in conversion, God commands the sinner to submit, and he obeys—to look, and he opens his eyes—to hear, and he hears. This is the first time he ever obeyed his Maker, beheld his glory, or welcomed his mandates. It is a new thing altogether in the history of his life. He now understands the phraseology of the Bible in reference to the new birth: "A new heart also will I give you, and a new spirit will I put within you. If any man be in Christ he is a new creature. You hath he quickened who were dead in trespasses and sins." I have no time to waste in fine and uncertain speculations about the exact process of the Spirit's work in changing the heart, whether by the increased power of motives, or positive influence on the will, or by both; it is enough for me to be apprized of the fact that a new spirit is given, and given by the Holy Ghost, and that too in perfect accordance with the free agency of the sinner. The infusion of this new spirit is regeneration, and is as glaring an expression of immediate and Almighty power, as the opening of the eyes of the blind, or the dividing of the waters, by a word. That such wonders are wrought among us, and that they are multiplying in an uncommon ratio, cannot be denied.

2. That protracted meetings are lawful, and when well timed and managed, *expedient* means of extending the kingdom of Christ. Christians have the same right to assemble for several days in succession for the worship of God, that they have for one day or any part of a day. When Hezekiah and his people had kept the feast of the passover seven days, they conferred together

and agreed to continue it seven days longer. (2 Chronicles xxx. 23.) This was a free-will offering, the lawfulness of which cannot be called in question; and no one can tell us why what was lawful then, may not be lawful now, in like circumstances. The plea against protracted meetings on the ground that they are a violation of the command, "six days shalt thou labor and do all thy work," comes with but a poor grace from those who generally urge it, as their acts are often at war with this application, being found during the week, engaged in visits, parties of pleasure, or other unnecessary, if not criminal, employments. The only question to be decided then is, whether a protracted meeting is consistent with our obligations to our families, our neighbors, and other devotional duties, and is likely to be a blessing to the people where it is held. And when this question is soberly settled in the affirmative, the meeting may be pronounced expedient, and the prospect of good of an encouraging character.

3. That such meetings, as well as all others, are useful or pernicious, according to their character. In order to a profitable meeting, Christians must calculate seriously upon it from the moment of its commencement. All prejudices and contentions must be removed and silenced; all the strange gods searched out and put away, and the thoughts, and prayers, and conversation, turned towards the meeting. The inquiry, whether Jesus Christ and the Holy Ghost will be there, must be one of far deeper interest, than, how many ministers, or whether some celebrated *revival preacher*, will be there. And when the convocation day arrives, they must come, (not simply to see the meeting, hear some eloquent preacher, or some new thing,) but to find God, having each his implements of labor, ready to take hold of the first piece of business that meets his eye, not to show himself, but to set forward the work of reform. The preachers, especially, should understand each other, and be able to proceed on system.—No one should utter a syllable but what is true, and called for by the assembly, and then every other brother can with a good conscience sustain him. Let the Bible be read as often, at least, as at the opening of each series of exercises, selecting such portions as exhibit the first principles and duties of religion. Should any hearer be offended at this frequency of reading the Scriptures, it is a good omen, as such are among the first to break down and surrender. If a General is pushing into the enemy's camp, he prepares a front guard of choice soldiers; so when ministers are besieging the camp of their and God's enemies, let them hide themselves behind the Bible. Let all the meetings be opened and closed at a given time and in proper season, as this will secure stillness and order in the house, prevent all occasion of complaints of extravagance, and allow the necessary time for family and closet devotions, refreshment and rest. No variation from the above rule can be justified, in my opinion, but by some distinguished emergency obvious to all. Let the most perfect order be constantly preserved, allowing one person only to speak or pray at the same time, the rest uniting with fixed and prayerful attention.—And if a sinner in the mean time should cry out in agony, (which is seldom, even in our most powerful meetings,) let his case be regarded without confusion; as great bustle and noise on the part of God's people are not requisite to tell the sinner his duty, or pray him into the kingdom.

During the time of service and intermissions, Christians should maintain a sober demeanor, cautiously avoiding all appearance of levity, unnecessary whispering, and movements, both for their own benefit and that of others.

Some regard also should be paid to the singing department. The assembly should not be allowed to break out in song and tunes at their pleasure, as they often misjudge in reference to the character of the music, and the proper moment for using it. Singing,

as well as all the other exercises, should be under the control of the leader of the meeting, whether minister or layman. (See 1 Cor. xiv. 26.) Pensive music is generally the most useful.

In all the prayers for the impenitent, and in addresses made to them, the duty of immediate repentance should be expressed and urged; for if it is the duty of the sinner to repent at some period in life, it is his duty now. The Bible says now, and all who allow him to take several steps preparatory to repentance, as though he must be partly sorry for his sins for some time before he is truly sorry—and to read his Bible, pray, and weep, for several days, and thus gradually become regenerated, most certainly substitute their own wisdom for the wisdom of God.

When convicted sinners on the day of Pentecost made the inquiry, *What must we do?* Peter did not say, Go home, reflect on your situation, seek the pardon of your sins, and you shall have salvation. You are such enormous sinners you cannot get religion at once; you cannot repent in a minute. No; the Holy Ghost had taught him to say exactly the opposite, "Repent and be baptized," &c. In fact, the sinner never does repent till he feels that it must be done this moment; and to give him any other advice, is unkind, unscriptural, and extremely hazardous, as he may die the next moment, and lift up his eyes in hell.

All unnecessary maneuvering should be avoided.—Nothing novel should be introduced, unless obviously intended to illustrate and enforce truth, and demanded by circumstances. All affectation in style, tones, or gestures, should be disallowed, while honesty and simplicity should be strictly regarded.

Now, Mr. Editor, let all those properties center in a meeting, and I hesitate not to say, that it will be crowned with a blessing. God Almighty will be there, according to his promise, to comfort his people and convert sinners; and a savor richer than from a garden of Arabian spices, will go forth into the surrounding region. The converts created in such meetings are as sure to be genuine, as those of any other meetings, as they have the same means of instruction, and the same Holy Spirit to reprove and sanctify. And I am sure that, in general, they make more active Christians than those individuals who come out in ordinary seasons, when ministers and Christians are scarcely enough awake to know it, as the circumstances attending their translation are cherished in their memories as the most powerful incentives to duty. They have witnessed the mighty effort of Christians for their rescue, and learned their own obligations. So far as I have observed, I can depend as safely on the soundness of faith, evangelical views, and perseverance of such converts, as those of gradual revivals. It is, as I have said, the character of the meeting, which generally determines the character of its converts.

Reverse now the characteristics of the meeting I have described, and the results are fearful. Let Christians assemble without much prayer, humiliation, or faith; without love to each other and to the souls of their enemies, bringing their farms, shops, and business along with them, and inwardly lamenting the sacrifice of so much time; or, perhaps, with idle curiosity to hear something new, and, if any thing is to be done, depending on others to do it; and when they arrive, let them hear temporizing discourses, a mixture of truth and error from men courting admiration, or looking for accessions to favorite sects rather than the salvation of souls, and who, of course, are afraid to tell the whole truth. Let the whole course of the exercises be fraught with sycophany, affectation and fanaticism, and the impression fairly made on the minds of sinners that these preachers and Christians have a great deal more religion here than at home; and if some should be serious as the fruit of the little good they see and hear, let them be told that "they are in a good way;" that they are verging towards religion,

and will certainly have it if they persevere. Let a meeting, I say, of this stamp, be held, and its converts in general, (if any there are,) will be of the same character. If instances of true conversion are found among them, these persons will commonly have veils over their faces, while the rest may be expected in a few weeks or months to wither away, as the seed sown upon stony places.

Of the things which I have herein written, this is the sum: *Let protracted meetings be held and continued as often and as long as other duties will allow, and the general state of things justify; and let them be observed as all others should be, according to Bible rules, and for the glory of God, and a blessing will follow.* That the enemy should cry out against them is no marvelous occurrence, for they have proved, as yet, most destructive to infidelity and its lovers. Cast a mill-stone upon the head of the *Anaconda*, and if instant death does not follow, will he not thresh the ground and raise the dust with his extended and ponderous body? Take the wild bull in a net, and will he not struggle and roar? And can we expect that the old serpent, the devil, will make no resistance when we enter his very den, and cast upon his head the *Tried Stone* of the gospel? The most we have to fear is, that such efforts will cease; or those meetings will assume such a character by bad management, the stupidity or pride of Christians, that Satan will cease to roar, and turn them to his own advantage. Another evil, too, is to be carefully avoided, viz. of depending too much on protracted meetings, and neglecting the usual exercises of devotion in our own neighborhoods, families, and closets.—O, when will Christians learn to be consistent and even in their religion! "The legs of the lame," says Solomon, "are not equal." The efforts of Christians also are not equal. In some things, their zeal occasionally carries them into imprudence, while others of equal importance are not touched with one of their fingers. May the good Lord make us all better, and continue to glorify his own name by prospering Zion. "When the Lord shall build up Zion, he shall appear in his glory."

ASHBEL PARMELEE,

Pastor of the Cong. Ch. of Malone, N. Y.

March 24, 1832.

A circumstance was yesterday reported to the Board of Health, which goes a great way to explain the increase in the number of new cases of the Cholera between 12 o'clock on Sunday and the same hour on Monday. Of 30 patients admitted into the Hospitals during that period, 27 were marked in the lists as intemperate.—*Post.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, of Cholera, on the 26th ult., Mrs. Leighy, an Irish woman, aged about 50.

At the Alms House in this city, on the 23d, James Campbell, a Scotchman. On the 24th, Barney Avis, a foreigner.—Both these persons died of Cholera—both were between 50 and 60 years of age—and both were intemperate.

At West Haven, on the 25th, of Cholera, Mr. Thomas Daffier, a healthy laboring man.

At Fair Haven, on the 23d, of Cholera, Mr. Abraham Beach, aged 28. Mr. B. was a strictly temperate man, and was a worthy member of the Baptist church. He ate freely of melons the day previous to his death.

In Fair Haven, on the 14th inst. Mrs. Hulda Row, aged 80, wife of Mr. Ezra Row—She was an amiable, useful woman, an exemplary practical christian—an Israelite indeed in whom there was no guile, and of whom, with peculiar propriety it can be said, blessed are the dead who die in the Lord.

In Danbury, Ohio, on the 11th inst. Mr. Benjamin Wolcott, formerly of this city, aged 72—a soldier of the revolutionary war. His son, Wm. B. also died on the 4th—both of the prevailing cholera.

Poetry.

[For the Religious Intelligencer.]

ON THE DEATH OF AN AGED MAN.

Haste, weary spirit!—to a realm of rest,—
 Sorrow hath had her will of thee,—and pain
 With a destroyer's fury pierced thy breast.
 But thou, the victory, through Christ, didst gain,—
 Haste! free from stain.
 Years wrote their history on thy withered brow,
 In furrowed lines—and time, like ocean foam,
 Broke o'er the shores of hope, till thou didst know
 Earth's emptiness.—But now, no more to roam,
 Pass to thy home.
 Blest filial love, thy thorney journey, strew'd
 With fragrant flowers of tenderest sympathy,
 Pouring the harvest of its gratitude,
 When the waste world but weeds of misery
 Spread for thine eye.
 Take up the triumph-song,—thou who didst bow
 So long and meekly 'neath the chastener's rod—
 Thou, whose firm faith beheld with vision'd glow,
 The resurrection gild the burial-sod,—

Pass to thy God. L. H. S.

[From the Episcopal Watchman]
ON THE DEATH OF A SISTER, WHILE ABSENT
AT SCHOOL.

Sweet sister, is it so? And shall I see
 Thy face, on earth, no more? And didst thou breathe
 The last sad pang of agonizing life
 Upon a stranger's pillow? no kind hand
 Of parent, or of sister, near to press
 Thy throbbing temples, when the shuddering dew
 Started upon them? And they say my name,
 Thy brother's name, who bore thee on his heart,
 Hung on thy lips amid thy parting strife.
 Ah! these were hallow'd memories that could stir—
 Thy bosom thus in death. The tender song
 Of cradle nurture,—the low, lisping prayer
 Learn'd at our mother's knee,—the mutual sport.
 The gift divided, and the parted cake,
 Our walk to school amid the dewy grass,
 Our sweet flower gatherings, all the cloudless hours
 Together shared, did wake a love so strong
 That time must yield it to eternity
 For its full crown. Would it had been my lot
 But with one weeping prayer to gird thy soul
 For its last struggle. Would that I had seen
 That peaceful smile which death did leave the clay
 After his conquest o'er it.

But the turf
 O'er thy lone grave was trodne, while I deem'd
 That thou wert musing o'er the classic page,
 Loving and loved amid the studious band
 As erst I left thee.

Sister! toils and ills
 Henceforth are passed, for knowledge without pain.
 A free, translucent, everlasting tide

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